

FETISHES, CHARMS, AND MAGIC

THE concept of a spirit's entering into an inanimate object, an animal, or a human being, is a very ancient and honorable belief, having prevailed since the beginning of the evolution of religion. This doctrine of spirit possession is nothing more nor less than *fetishism*. The savage does not necessarily worship the fetish; he very logically worships and reverences the spirit resident therein.

At first, the spirit of a fetish was believed to be the ghost of a dead man; later on, the higher spirits were supposed to reside in fetishes. And so the fetish cult eventually incorporated all of the primitive ideas of ghosts, souls, spirits, and demon possession.

1. BELIEF IN FETISHES

Primitive man always wanted to make anything extraordinary into a fetish; chance therefore gave origin to many. A man is sick, something happens, and he gets well. The same thing is true of the reputation of many medicines and the chance methods of treating disease. Objects connected with dreams were likely to be converted into fetishes. Volcanoes, but not mountains, became fetishes; comets, but not stars. Early man regarded shooting stars and meteors as indicating the arrival on earth of special visiting spirits.

The first fetishes were peculiarly marked pebbles, and "sacred stones" have ever since been sought by man; a string of beads was once a collection of sacred stones, a battery of charms. Many tribes had fetish stones, but few have survived as have the Kaaba and the Stone of Scone. Fire and water were also among the early fetishes, and fire worship, together with belief in holy water, still survives.

FETIŠI, AMAJLIJE I VRADŽBINE

IDEJA da duh može ući u neživi predmet, životinju ili ljudsko biće predstavlja vrlo staro i časno vjerovanje koje prevladava od početka religiozne evolucije. Ova doktrina opsjednutosti duhovima nije ništa više ni manje nego primjer *fetišizma*. Ne mora biti slučaj da primitivni čovjek iskazuje obožavanje fetišu; on vrlo logično obožava i štuje duh koji u njemu živi.

Isprva je vladalo vjerovanje da je duh fetiša bio duh mrtvog čovjeka; kasnije, u fetišima su navodno boravili viši duhovi. I tako kult fetiša na kraju ulazi u sve primitivne ideje o utvarama, dušama, duhovima i opsjednutosti demonima.

1. VEROJANJE U FETIŠE

Primitivni čovjek je uvijek želio pretvoriti bilo što izvanredno u fetiš; slučajnosti su tako potakle nastanak mnogih fetiša. Čovjek bi bio bolestan, nešto se dogodilo i on bi ozdravio. Isto vrijedi i za ugled mnogih lijekova i slučajno otkrivenih navodnih metoda liječenja bolesti. Predmeti koji su bili povezani sa snovima su često pretvarani u fetiše. Vulkani, ali ne i planine, su postali fetišima; kometi, ali ne i zvijezde. Rani čovjek je smatrao da zvijezde padalice i meteori ukazuju na dolazak na zemlju posebnih duhova posjetitelja.

Prvi fetiši su bili posebno označeni kamenčići, a čovjek i danas još uvijek traži "sveto kamenje"; niz perli je nekoć smatran zbirkom svetog kamenja, kolekcijom amajlija. Mnoga plemena su imala fetiš kamenja, ali rijetki su preživjeli kao što su to Kaaba i Kamen Sudbine. Vatra i voda su također među ranim fetišima i vatropoklonstvo, zajedno s vjerom u svete vode, još uvijek se održava u postojanju.

Tree fetishes were a later development, but among some tribes the persistence of nature worship led to belief in charms indwelt by some sort of nature spirit. When plants and fruits became fetishes, they were taboo as food. The apple was among the first to fall into this category; it was never eaten by the Levantine peoples.

If an animal ate human flesh, it became a fetish. In this way the dog came to be the sacred animal of the Parsees. If the fetish is an animal and the ghost is permanently resident therein, then fetishism may impinge on reincarnation. In many ways the savages envied the animals; they did not feel superior to them and were often named after their favorite beasts.

When animals became fetishes, there ensued the taboos on eating the flesh of the fetish animal. Apes and monkeys, because of resemblance to man, early became fetish animals; later, snakes, birds, and swine were also similarly regarded. At one time the cow was a fetish, the milk being taboo while the excreta were highly esteemed. The serpent was revered in Palestine, especially by the Phoenicians, who, along with the Jews, considered it to be the mouthpiece of evil spirits. Even many moderns believe in the charm powers of reptiles. From Arabia on through India to the snake dance of the Moqui tribe of red men the serpent has been revered.

Certain days of the week were fetishes. For ages Friday has been regarded as an unlucky day and the number thirteen as an evil numeral. The lucky numbers three and seven came from later revelations; four was the lucky number of primitive man and was derived from the early recognition of the four points of the compass. It was held unlucky to count cattle or other possessions; the ancients always opposed the taking of a census, "numbering the people."

Fetiši drveća su se kasnije razvili, a među nekim plemenima dugotrajno obožavanje prirode vodilo je vjerovanju da u talismanima prebiva neka vrsta duha prirode. Kada biljke i voće postanu fetiši, oni postanu tabu kao hrana. Jabuka je bila među prvima koja je ušla u ovu kategoriju; levantinski narodi je nikad nisu htjeli jesti.

Ako je neka životinja jela ljudsko meso, postala bi fetiš. Na taj način pas je postao sveta životinja starih Iranaca. Ako neka životinja postane fetiš i ako ljudi vjeruju da u njoj za stalno prebiva duh, fetišizam može da se graniči s reinkarnacijom. Divljaci su u mnogo čemu zavidjeli životinjama; oni se nisu osjećali superiorniji od njih i često su usvajali imena svojih omiljenih zvijeri.

Kad neka životinja postane fetiš, na snagu stupa tabu koji zabranjuje jedenje njezinog mesa. Bezrepi i repati majmuni, zbog sličnosti s čovjekom, rano su postali fetišne životinje; kasnije, ovo se odnosilo na zmije, ptice i svinje. U jednom razdoblju krava je bila fetiš, njezino mlijeko je bilo tabu, dok je izmet bio visoko cijenjen. Zmija je cijenjena u Palestini, posebno od strane Feničana koji su je, zajedno sa Židovima, smatrali glasnogovornikom zlih duhova. Čak i mnogi suvremeni ljudi vjeruju u talismanske moći gmizavaca. Od Arabije preko Indije do zmijskog plesa Moqui plemena crvene rase, zmija je bila visoko cijenjena.

Određeni dani u tjednu su postali fetiši. Kroz duga stoljeća, petak je smatran nesretnim danom, a broj trinaest zlim brojem. Sretni brojevi su bili tri i sedam, a ovo vjerovanje potječe iz kasnijih otkrivenja; četvorka je bila sretni broj primitivnog čovjeka, što je izvedeno iz ranog prepoznavanja četiri točke kompasa. Smatralo se nesretnim brojati stoku ili druge posjede; stari ljudi su se uvijek protivili popisima, "brojanju ljudi."

Primitive man did not make an undue fetish out of sex; the reproductive function received only a limited amount of attention. The savage was natural minded, not obscene or prurient.

Saliva was a potent fetish; devils could be driven out by spitting on a person. For an elder or superior to spit on one was the highest compliment. Parts of the human body were looked upon as potential fetishes, particularly the hair and nails. The long-growing fingernails of the chiefs were highly prized, and the trimmings thereof were a powerful fetish. Belief in skull fetishes accounts for much of later-day head-hunting. The umbilical cord was a highly prized fetish; even today it is so regarded in Africa. Mankind's first toy was a preserved umbilical cord. Set with pearls, as was often done, it was man's first necklace.

Hunchbacked and crippled children were regarded as fetishes; lunatics were believed to be moon-struck. Primitive man could not distinguish between genius and insanity; idiots were either beaten to death or revered as fetish personalities. Hysteria increasingly confirmed the popular belief in witchcraft; epileptics often were priests and medicine men. Drunkenness was looked upon as a form of spirit possession; when a savage went on a spree, he put a leaf in his hair for the purpose of disavowing responsibility for his acts. Poisons and intoxicants became fetishes; they were deemed to be possessed.

Many people looked upon geniuses as fetish personalities possessed by a wise spirit. And these talented humans soon learned to resort to fraud and trickery for the advancement of their selfish interests. A fetish man was thought to be more than human; he was divine, even infallible. Thus did chiefs, kings, priests, prophets, and church rulers eventually wield great power and exercise unbounded authority.

Primitivni čovjek nije pravio fetiš od seksa; reproduktivna funkcija dobila je samo ograničenu mjeru pozornosti. Divljak je bio prirodno orijentirana, a ne vulgaran ili lascivan.

Pljuvačka je bila moćan fetiš; pljuvanjem se mogao istjerati đavo iz čovjeka. To se smatralo najvećim komplimentom da starješina ili nadređeni na nekog pljune. Dijelovi ljudskog tijela su postali potencijalni fetiši, a posebice kosa i nokti. Kad su poglavice imale duge nokte, ovi su nokti visoko cijenjeni, a odrezani komadi su postali moćni fetiš. Vjerovanje u fetiš lubanje objašnjava kasniju pojavu lova na glave. Pupčana vrpca je bila visoko cijenjeni fetiš; čak i danas se tako smatra u Africi. Čovjekova prva igračka je bila očuvana pupčana vrpca. Nanizana s biserima, kao što je često učinjeno, bila je čovjekova prva ogrlica.

Grbava i osakaćena djeca su smatrana fetišima; ludaci su smatrani lunarno pogođenim. Primitivni čovjek nije mogao uočiti razliku između genijalnosti i ludila; idiote su bilo tukli do smrti ili štovali kao fetišne ličnosti. Histerija učvršćuje popularno vjerovanje u vještice; epileptičari su često bili svećenici ili vračevi. Pijanstvo je promatrano kao oblik opsjednutosti duhovima; kad su se divljaci odavali veselju, imali su običaj staviti list u kosu kako bi oprali ruke od odgovornost za svoja djela. Otrovi i opojna sredstva su postali fetišima; oni su smatrani opsjednutim.

Mnogi ljudi su gledali na genijalce kao fetišne ličnosti opsjednute mudrim duhom. A tim talentiranim ljudima nije dugo trebalo da počnu pribjegavati trikovima i prijevari kako bi unaprijedili svoje sebične interese. Vladalo je vjerovanje da je fetišni čovjek bio više od čovjeka; a on je smatran božanskim, čak i nepogrešivim. Tako su poglavice, kraljevi, svećenici, proroci i crkveni poglavari na kraju stekli veliku moć i neograničenu vlast.

2. EVOLUTION OF THE FETISH

It was a supposed preference of ghosts to indwell some object which had belonged to them when alive in the flesh. This belief explains the efficacy of many modern relics. The ancients always revered the bones of their leaders, and the skeletal remains of saints and heroes are still regarded with superstitious awe by many. Even today, pilgrimages are made to the tombs of great men.

Belief in relics is an outgrowth of the ancient fetish cult. The relics of modern religions represent an attempt to rationalize the fetish of the savage and thus elevate it to a place of dignity and respectability in the modern religious systems. It is heathenish to believe in fetishes and magic but supposedly all right to accept relics and miracles.

The hearth – fireplace – became more or less of a fetish, a sacred spot. The shrines and temples were at first fetish places because the dead were buried there. The fetish hut of the Hebrews was elevated by Moses to that place where it harbored a superfetish, the then existent concept of the law of God. But the Israelites never gave up the peculiar Canaanite belief in the stone altar: "And this stone which I have set up as a pillar shall be God's house." They truly believed that the spirit of their God dwelt in such stone altars, which were in reality fetishes.

The earliest images were made to preserve the appearance and memory of the illustrious dead; they were really monuments. Idols were a refinement of fetishism. The primitives believed that a ceremony of consecration caused the spirit to enter the image; likewise, when certain objects were blessed, they became charms.

Moses, in the addition of the second commandment to the ancient Dalamatian moral code, made an effort to control fetish worship among the Hebrews. He carefully directed that they should make no sort of image that might become consecrated as a

2. EVOLUCIJA FETIŠA

Duhovi su navodno imali sklonost da uđu u neki predmet koji im je pripadao za vrijeme života u tijelu. To vjerovanje objašnjava učinkovitost mnogih modernih relikvija. Drevni ljudi su uvijek poštovali kosti njihovih vođa, a skeletni ostaci svetaca i heroja još uvijek zaokupljaju praznovjerno strahopoštovanje mnogih. Čak i danas ljudi idu na hodočašća na grobove velikana.

Vjerovanje u relikvije je izdanak drevnog kulta fetiša. Relikvije suvremenih religija predstavljaju pokušaj racionaliziranja fetiša primitivnih divljaka i na taj način njihovog uzdizanja na mjesto dostojanstva i ugleda u suvremenim vjerskim sustavima. Tako je neznabožački vjerovati u fetiše i magiju, a navodno prihvatljivo vjerovati u relikvije i čuda.

Ognjište - kamin - postaje više ili manje fetiš, sveto mjesto. Svetišta i hramovi su bili prije svega fetišne lokacije jer su u njima sahranjivani mrtvi. Mojsije je uzvisio fetišnu kolibu Židova na poziciju superfetiša, tadašnji postojeći koncept Božjeg zakona. No, Izraelci se nikada nisu odrekli neobičnog kanaanskog vjerovanja u kameni oltar: "A ovaj kamen koji sam postavio kao stup, bit će kuća Božja." Oni su doista vjerovali da duh njihovog Boga nastanjuje takve kamene oltare koje su ustvari bili fetiši.

Prvi crteži su izrađivani kako bi se sačuvao izgled i uspomena na proslavljene osobe poslije smrti; ove slike su ustvari bile spomenici. Idoli su bili rafinirani oblik fetišizma. Primitivci su vjerovali da ceremonija posvećenja navodi duh da uđe u sliku; prema tome, kada određeni predmeti prime blagoslov, oni postaju amajlije.

Mojsije, pored toga što je uveo drugu zapovijed u drevni dalamatijski moralni kodeks, se potrudio da kontrolira štovanje fetiša među Židovima. On ih je pomno poučio da ne prave bilo kakve slike koje bi mogle postati posvećene kao fetiši. To je izrazio riječima: "Ne

fetish. He made it plain, "You shall not make a graven image or any likeness of anything that is in heaven above, or on the earth beneath, or in the waters of the earth." While this commandment did much to retard art among the Jews, it did lessen fetish worship. But Moses was too wise to attempt suddenly to displace the olden fetishes, and he therefore consented to the putting of certain relics alongside the law in the combined war altar and religious shrine which was the ark.

Words eventually became fetishes, more especially those which were regarded as God's words; in this way the sacred books of many religions have become fetishistic prisons incarcerating the spiritual imagination of man. Moses' very effort against fetishes became a supreme fetish; his commandment was later used to stultify art and to retard the enjoyment and adoration of the beautiful.

In olden times the fetish word of authority was a fear-inspiring doctrine, the most terrible of all tyrants which enslave men. A doctrinal fetish will lead mortal man to betray himself into the clutches of bigotry, fanaticism, superstition, intolerance, and the most atrocious of barbarous cruelties. Modern respect for wisdom and truth is but the recent escape from the fetish-making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as *sacred books*, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round.

The practice of opening one of these sacred books to let the eye chance upon a passage, the following of which may determine important life decisions or projects, is nothing more nor less than arrant

pravi sebi lika ni obličja bilo čega što je gore na nebu ili dolje na zemlji, ili u vodama pod zemljom." Iako je ta zapovijed uveliko usporila razvoj umjetnosti među Židovima, ona je umanjila idolopoklonstvo. Ali Mojsije je pokazao mudrost u tome što nije pokušao jednim potezom ukloniti stare fetiše i iz tog je razloga pristao na održanje određenih relikvija u skladu sa zakonom u kovčegu koji je bio kombinacija ratnog oltara i vjerskog svetišta.

Riječi su s vremenom postale fetišima, a osobito one koje su smatrane Božjim; na taj način svete knjige mnogih religija postale su fetišistički zatvori koji su utamničili duhovnu maštu čovjeka. Sama Mojsijeva nastojanja kojima se suprotstavio fetišima postala su vrhovni fetiš; a njegova zapovijed je kasnije upotrijebljena kako bi se osakatila umjetnost i umanjio užitak i pokloništvo lijepom.

U stara vremena riječi prerastaju u fetiše i postaju izvor doktrine strahopoštovanja, najstrašniji tirani koji su ikada porobili ljude. Doktrinarni fetiši navode smrtnog čovjeka da sebe izruči u kandže vjerske nesnošljivosti, fanatizma, praznovjerja, netolerancije i najgrublje barbarske okrutnosti. Suvremeno poštovanje mudrost i istine nije ništa drugo nego čovjekov skori bijeg od njegovih vlastitih fetišnih tendencija do viših razina razmišljanja i zaključivanja. Što se tiče nagomilanih fetišnih tekstova koje razni religiozni ljudi drže *svetim knjigama*, oni ne samo da vjeruju da je to što je u knjizi istina, već vjeruju i da je u knjizi sadržana svaka istina. Ako jedna od tih svetih knjiga kaže da je zemlja ravna, tijekom mnogih generacija inače razumni muškarci i žene odbijaju prihvatiti pozitivni dokaz da je okrugla.

Otvoriti jednu od tih svetih knjiga i nasumično pročitati neki odlomak koji čovjeku zapne za oko i vjerovati da taj odlomak može odlučiti o važnim životnim pitanjima ili projektima, nije ništa drugo nego okorjeli oblik

fetishism. To take an oath on a "holy book" or to swear by some object of supreme veneration is a form of refined fetishism.

But it does represent real evolutionary progress to advance from the fetish fear of a savage chief's fingernail trimmings to the adoration of a superb collection of letters, laws, legends, allegories, myths, poems, and chronicles which, after all, reflect the winnowed moral wisdom of many centuries, at least up to the time and event of their being assembled as a "sacred book."

To become fetishes, words had to be considered inspired, and the invocation of supposed divinely inspired writings led directly to the establishment of the *authority* of the church, while the evolution of civil forms led to the fruition of the *authority* of the state.

3. TOTEMISM

Fetishism ran through all the primitive cults from the earliest belief in sacred stones, through idolatry, cannibalism, and nature worship, to totemism.

Totemism is a combination of social and religious observances. Originally it was thought that respect for the totem animal of supposed biologic origin insured the food supply. Totems were at one and the same time symbols of the group and their god. Such a god was the clan personified. Totemism was one phase of the attempted socialization of otherwise personal religion. The totem eventually evolved into the flag, or national symbol, of the various modern peoples.

A fetish bag, a medicine bag, was a pouch containing a reputable assortment of ghost-impregnated articles, and the medicine man of old never allowed his bag, the symbol of his power, to touch the ground. Civilized peoples in the twentieth century see to it that their flags, emblems of national consciousness, likewise never touch the ground.

fetišizma. Položiti zakletvu na "svetu knjigu" ili zakleti se na neki predmet vrhovnog štovanja nije ništa drugo nego rafinirani oblik fetišizma.

Ali to nije pravi evolucijski napredak kad se strahopoštovanje prema odrezanim noktima primitivnog poglavice zamijeni ukazanjem poštovanja prema nekoj izvanrednoj zbirci pisama, zakona, legendi, alegorija, mitova, pjesama i kronika koje odražavaju zametenu moralnu mudrost mnogih stoljeća, barem do dana njihovog prikupljanja u "svete knjige."

Da bi postale fetišima, riječi su morale biti protumačene kao nadahnuće, a zazivanje tobožnjeg božanskog nadahnuća vodilo je izravno do uspostave *autoriteta* crkve, dok je razvoj civilnih formi vodio stvaranju *autoriteta* države.

3. TOTEMIZAM

Fetišizam je protkao sve primitivne kultove, od najranijeg vjerovanja u sveto kamenje, kroz idolopoklonstvo, kanibalizam i obožavanje prirode, do totemizma.

Totemizam je kombinacija društvenih i vjerskih obreda. Izvorno je vladalo mišljenje da je poštivanje totema životinja imalo biološko podrijetlo povezano s opskrbom hrane. Totemi su bili u jedno te isto vrijeme simboli društvene grupe i njihovog boga. Takav bog je personifikacija klana. Totemizam je jedna faza pokušaja podruštvljenja inače osobne religije. Totem je na kraju evoluirao u oblik zastave ili nacionalne simbole raznih suvremenih naroda.

Fetišna vrećica, medicinska torbica, je ugledna zbirka predmeta za koje se smatralo da su sadržavaju duh, i stari vračevi nikad nisu dopuštali da njihova vrećica, simbol njegove moći, dotakne tlo. Civilizirani narodi dvadesetog stoljeća na sličan način ne dopuštaju da njihove zastave, amblemi njihove nacionalne svijesti, dodirnu tlo.

The insignia of priestly and kingly office were eventually regarded as fetishes, and the fetish of the state supreme has passed through many stages of development, from clans to tribes, from suzerainty to sovereignty, from totems to flags. Fetish kings have ruled by "divine right," and many other forms of government have obtained. Men have also made a fetish of democracy, the exaltation and adoration of the common man's ideas when collectively called "public opinion." One man's opinion, when taken by itself, is not regarded as worth much, but when many men are collectively functioning as a democracy, this same mediocre judgment is held to be the arbiter of justice and the standard of righteousness.

4. MAGIC

Civilized man attacks the problems of a real environment through his science; savage man attempted to solve the real problems of an illusory ghost environment by magic. Magic was the technique of manipulating the conjectured spirit environment whose machinations endlessly explained the inexplicable; it was the art of obtaining voluntary spirit co-operation and of coercing involuntary spirit aid through the use of fetishes or other and more powerful spirits.

The object of magic, sorcery, and necromancy was twofold:

1. To secure insight into the future.
2. Favorably to influence environment.

The objects of science are identical with those of magic. Mankind is progressing from magic to science, not by meditation and reason, but rather through long experience, gradually and painfully. Man is gradually backing into the truth, beginning in error, progressing in error, and finally attaining the threshold of truth. Only with the arrival of the scientific method has he faced forward. But primitive man had to experiment or perish.

Insignie svećeničkog i kraljevskog zvanja su na kraju također smatrane fetišima, a fetiš državne uprave je prošao kroz mnoge faze razvoja, od klanskih do plemenskih, od sizerenstva do suverenosti, od totema do zastava. Fetišni kraljevi su vladali prema "božanskom pravu," koje je također zalazilo u mnoge druge oblike vlasti. Ljudi su također napravili fetiš od demokracije, veličajući i štujući ideje običnog čovjeka pod kolektivnim nazivom "javnog mnijenja." Mišljenje pojedinog čovjeka, kada se uzme samo po sebi, ne smatra se mnogo vrijedim, ali kada veći broj ljudi kolektivno funkcionira kao demokracija, taj isti osrednji sud se smatra prosudbom pravde i standardom pravednosti.

4. MAGIJA

Civilizirani čovjek koristi znanost kako bi riješio probleme svog stvarnog okruženja; primitivac je uz pomoć magije pokušavao riješiti stvarne probleme okoliša koje su njegove iluzije smatrale punim duhova. Magija je tehnika za manipuliranje zamišljenog okoliša duhova čije spletke u nedogled objašnjavaju neobjašnjivo; ona je umijeće pribavljanja dobrovoljne suradnje duhova i primoravanje nekooperativnih duhova na suradnju uz pomoć fetiša i moćnijih duhova.

Cilj magije, vraćanja i nekromantije bio je dvostruk:

1. Da osigura uvid u budućnost.
2. Da ispolji povoljan utjecaj na okoliš.

Predmeti znanosti su identični s predmetima magije. Čovječanstvo napreduje od magije u smjeru znanosti, ne putem meditacije i razuma, nego kroz dugogodišnje iskustvo, procesom koji je postupan i bolan. Čovjek se postupno kreće u smjeru istine, napredujući od greške kao polazne točke kroz zablude i na kraju stižući na prag istine. Tek s dolaskom znanstvene metode on uspijeva ostvariti napredak. No, primitivni čovjek je morao eksperimentirati ili propasti.

The fascination of early superstition was the mother of the later scientific curiosity. There was progressive dynamic emotion -- fear plus curiosity -- in these primitive superstitions; there was progressive driving power in the olden magic. These superstitions represented the emergence of the human desire to know and to control planetary environment.

Magic gained such a strong hold upon the savage because he could not grasp the concept of natural death. The later idea of original sin helped much to weaken the grip of magic on the race in that it accounted for natural death. It was at one time not at all uncommon for ten innocent persons to be put to death because of supposed responsibility for one natural death. This is one reason why ancient peoples did not increase faster, and it is still true of some African tribes. The accused individual usually confessed guilt, even when facing death.

Magic is natural to a savage. He believes that an enemy can actually be killed by practicing sorcery on his shingled hair or fingernail trimmings. The fatality of snake bites was attributed to the magic of the sorcerer. The difficulty in combating magic arises from the fact that fear can kill. Primitive peoples so feared magic that it did actually kill, and such results were sufficient to substantiate this erroneous belief. In case of failure there was always some plausible explanation; the cure for defective magic was more magic.

5. MAGICAL CHARMS

Since anything connected with the body could become a fetish, the earliest magic had to do with hair and nails. Secrecy attendant upon body elimination grew up out of fear that an enemy might get possession of something derived from the body and employ it in detrimental magic; all excreta of the body were therefore carefully buried. Public spitting was refrained from because of the fear that saliva would be used in

Iz fascinacije ranog praznovjerja rađa se kasnija znanstvena znatiželja. To primitivno praznovjerje u sebi nosi progresivnu emocionalnu dinamiku – kombinaciju straha i znatiželje; u toj staroj magiji nalazi se progresivna pokretačka snaga. Ova praznovjerja svjedoče o pojavi čovjekove želje za poznavanjem i kontroliranjem planetarnog okoliša.

Magija je ispoljila tako snažan utjecaj na primitivnog čovjeka jer on nije mogao shvatiti koncept prirodne smrti. Kasnija ideja o iskonskom grijehu pomogla je da se oslabi utjecaj magije na ljudske rase u tome što je objasnila prirodnu smrt. U jednom razdoblju nije bilo neuobičajeno da se ubije deset nevinih osoba zbog navodne odgovornosti za jednu prirodnu smrt. To je jedan od razloga zašto stari narodi nisu brže porasli u broju, a to još uvijek vrijedi za neka afrička plemena. Optuženi je obično priznavao krivnju, čak i kada se suočavao sa smrću.

Magija djeluje prirodno primitivnom čovjeku. On je vjerovao da je mogao ubiti svoje neprijatelje prakticiranjem magije nad vlasima odrezane kose ili na odrezanim noktima. Smrtnost ugriza zmija je pripisivana magiji čarobnjaka. Poteškoća u borbi protiv magije proizlazi iz činjenice da strah ima ubitačnu moć. Primitivni narodi su se toliko bojali magije da je ona zapravo imala ubitačan učinak, i to je bilo dovoljno da potkrijepi ovo pogrešno vjerovanje. U slučaju neuspjeha uvijek je postojalo neko objašnjenje; lijek za nedjelotvornu magiju je bio u prakticiranju još više magije.

5. ČAROBNE AMALIJE

Budući da je sve što je povezano s tijelom moglo postati fetiš, najranija magija je bila povezana sa kosom i noktima. To što su ljudi tražili osamu prilikom eliminacije tjelesnog otpada, proizlazi iz straha da neprijatelj ne dođe u posjed nečega što je izišlo iz tijela i da to ne primijeni u prakticiranju štetne magije; sve izlučevine iz tijela su pažljivo pokopane. Pljuvanje u javnosti nije bilo popularno zbog straha da slina ne postane instrument štetne

deleterious magic; spittle was always covered. Even food remnants, clothing, and ornaments could become instruments of magic. The savage never left any remnants of his meal on the table. And all this was done through fear that one's enemies might use these things in magical rites, not from any appreciation of the hygienic value of such practices.

Magical charms were concocted from a great variety of things: human flesh, tiger claws, crocodile teeth, poison plant seeds, snake venom, and human hair. The bones of the dead were very magical. Even the dust from footprints could be used in magic. The ancients were great believers in love charms. Blood and other forms of bodily secretions were able to insure the magic influence of love.

Images were supposed to be effective in magic. Effigies were made, and when treated ill or well, the same effects were believed to rest upon the real person. When making purchases, superstitious persons would chew a bit of hard wood in order to soften the heart of the seller.

The milk of a black cow was highly magical; so also were black cats. The staff or wand was magical, along with drums, bells, and knots. All ancient objects were magical charms. The practices of a new or higher civilization were looked upon with disfavor because of their supposedly evil magical nature. Writing, printing, and pictures were long so regarded.

Primitive man believed that names must be treated with respect, especially names of the gods. The name was regarded as an entity, an influence distinct from the physical personality; it was esteemed equally with the soul and the shadow. Names were pawned for loans; a man could not use his name until it had been redeemed by payment of the loan. Nowadays one signs his name to a note. An individual's name soon became important in magic. The savage had two names; the important one was regarded as too sacred to use on

magije; ispljuvak je uvijek pokrivan. Čak su i ostaci hrane, odjeće i ukrasa mogli postati instrumenti magije. Primitivni čovjek nikada nije ostavljao ostatke njegova jela na stolu. I sve je to učinjeno zbog straha da čovjekovi neprijatelji ne upotrijebe ove predmete u čarobnim obredima, a ne iz poštivanja higijenskih vrijednosti takvih postupaka.

Veliki broj predmeta je pretvaran u čarobne amalije: ljudsko meso, kandže tigra, krokodilski zubi, sjemenke otrovnih biljka, otrov zmija i ljudska kosa. Kost mrtvih su smatrane vrlo učinkovitim u magiji. Čak i prašina iz otisaka stopala se mogla koristiti u magiji. Drevni ljudi su bili veliki vjernici u ljubavne amajlije. Krv i drugi oblici tjelesnih izlučevina bili su u mogućnosti osigurati čarobni utjecaj ljubavi.

Slike su navodno biti učinkovite u magiji. Ako čovjek napravi obličje neke osobe i ako to obličje bude tretirao dobro ili loše, isti će biti učinak na stvarnu osobu. Prilikom trgovinske razmjene, praznovjerni ljudi su žvakali malo tvrdog drveta kako bi se razmekšali srce prodavatelja.

Mlijeko crne krave je smatrano vrlo čarobnim; isto je bio slučaj sa crnim mačkama. Motka ili štapić su smatrani čarobnim, kao i bubnjevi, zvona i čvorovi. Svi drevni predmeti su bili čarobne amalije. Običaji novijih ili viših civilizacija naišli su na nepopularnost zbog navodno njihove zle čarobne prirode. Pisanje, tiskanje i slike dugo su tako smatrane.

Primitivni čovjek je vjerovao da se imena moraju tretirati s poštovanjem, a osobito imena bogova. Imena je smatrao zasebnim jedinkama, utjecajima koji su bili različiti od fizičkih ličnosti koje su ih nosile; uživala su status jednak statusu duše i sjene. Imena su se mogla založiti za kredit; čovjek nije mogao koristiti svoje ime dok ne otplati kredit. Danas čovjek potpiše svoje ime kao obećanje da će vratiti kredit. Nije dugo prošlo, a čovjekovo ime je postalo instrument magije. Primitivni čovjek je imao dva imena; ono važnije je smatrano previše svetim kako bi se koristilo u obične

ordinary occasions, hence the second or everyday name -- a nickname. He never told his real name to strangers. Any experience of an unusual nature caused him to change his name; sometimes it was in an effort to cure disease or to stop bad luck. The savage could get a new name by buying it from the tribal chief; men still invest in titles and degrees. But among the most primitive tribes, such as the African Bushmen, individual names do not exist.

6. THE PRACTICE OF MAGIC

Magic was practiced through the use of wands, "medicine" ritual, and incantations, and it was customary for the practitioner to work unclothed. Women outnumbered the men among primitive magicians. In magic, "medicine" means mystery, not treatment. The savage never doctored himself; he never used medicines except on the advice of the specialists in magic. And the voodoo doctors of the twentieth century are typical of the magicians of old.

There was both a public and a private phase to magic. That performed by the medicine man, shaman, or priest was supposed to be for the good of the whole tribe. Witches, sorcerers, and wizards dispensed private magic, personal and selfish magic which was employed as a coercive method of bringing evil on one's enemies. The concept of dual spiritism, good and bad spirits, gave rise to the later beliefs in white and black magic. And as religion evolved, magic was the term applied to spirit operations outside one's own cult, and it also referred to older ghost beliefs.

Word combinations, the ritual of chants and incantations, were highly magical. Some early incantations finally evolved into prayers. Presently, imitative magic was practiced; prayers were acted out; magical dances were nothing but dramatic prayers. Prayer gradually displaced magic as the associate of sacrifice.

svrhe, tako da mu je trebalo drugo ime – nadimak. Primitivni čovjek nikada nije davao svoje pravo ime strancima. Prilikom svakog nesvakidašnjeg događaja, mijenjao je svoje ime, a ponekad je to činio i u nastojanju da izliječi bolest ili da spriječi nesreću. Primitivni čovjek je mogao kupiti novo ime od plemenskog poglavara; ljudi još uvijek nastoje kupiti naslov i pedigre. No, primitivna plemena kao što su afrički Bušmani nemaju pojedinačnih imena.

6. PRAKTICIRANJE MAGIJE

Magija je prakticirana korištenjem štapića, "medicinskih" rituala i bakanja, a stručnjak u prakticiranju magije je obično radio nag. Žene su bile brojnije od muškaraca među primitivnim čarobnjacima. U magiji, koncept "lijeka" obilježava misterij, a ne liječenje. Divljak se nikada nije pokušao iscjeliti; on je jedino koristio lijekove na savjet stručnjaka u polju magiju. Voodoo liječnici dvadesetog stoljeća tipične su čarobnjake starih naroda.

Magija je imala javni i privatni aspekt. Ta faza koju je obavljao vječ, šaman ili svećenik je trebao biti za dobrobit cijelog plemena. Vještice, vječari i čarobnjaci su prakticirali privatnu magiju, osobnu i sebičnu magiju koja je zaposlena kao prisilna metoda u dozivanju zla na čovjekove neprijatelje. Koncept dualnog spiritizma, dobrih i zlih duhova, vodio je kasnijim vjerovanjima u bijelu i crnu magiju. Što se religija više razvijala, magija je bila naziv za operacije duha izvan okvira čovjekovog osobnog kulta, što je povezano sa starijim vjerovanjima u duhove.

Kombinacije riječi, ritualni napjevi i bakanja su smatrani vrlo čarobnim. Neka rana bakanja konačno su evoluirala u molitve. S vremenom je došlo do prakticiranja imaginativne magije; molitve su dramatizirane kroz ples; čarobni plesovi nisu ništa drugo nego dramatične molitve. Molitva je postupno zauzela mjesto magije kao pratitelj u procesu žrtvovanja.

Gesture, being older than speech, was the more holy and magical, and mimicry was believed to have strong magical power. The red men often staged a buffalo dance in which one of their number would play the part of a buffalo and, in being caught, would insure the success of the impending hunt. The sex festivities of May Day were simply imitative magic, a suggestive appeal to the sex passions of the plant world. The doll was first employed as a magic talisman by the barren wife.

Magic was the branch off the evolutionary religious tree which eventually bore the fruit of a scientific age. Belief in astrology led to the development of astronomy; belief in a philosopher's stone led to the mastery of metals, while belief in magic numbers founded the science of mathematics.

But a world so filled with charms did much to destroy all personal ambition and initiative. The fruits of extra labor or of diligence were looked upon as magical. If a man had more grain in his field than his neighbor, he might be haled before the chief and charged with enticing this extra grain from the indolent neighbor's field. Indeed, in the days of barbarism it was dangerous to know very much; there was always the chance of being executed as a black artist.

Gradually science is removing the gambling element from life. But if modern methods of education should fail, there would be an almost immediate reversion to the primitive beliefs in magic. These superstitions still linger in the minds of many so-called civilized people. Language contains many fossils which testify that the race has long been steeped in magical superstition, such words as spellbound, ill-starred, possessions, inspiration, spirit away, ingenuity, entrancing, thunderstruck, and astonished. And intelligent human beings still believe in good luck, evil eye, and astrology.

Geste, koje su starije od govora, smatrane su svetijim i čarobnijim, a za mimiku se vjerovalo da ima jaku magičnu moć. Crveni ljudi su često izvodili ples bizona u kojem je jedan pripadnik plemena igrao ulogu bizona i njegovo je hvatanje trebalo osigurati uspjeh predstojećeg lova. Spolne svečanosti koje nose naziv May Day jednostavno oponašaju magiju, sugerirajući seksualne strasti biljnog svijeta. Žene nerotkinje su bile prve koje su koristile lutku kao čarobnu amajluju.

Magija je ogranak evolucijskog religioznog stabla koji je na kraju rodilo plod znanstvene dobi. Vjerovanje u astrologiju je dovelo do razvoja astronomije; vjerovanje u kamen mudraca dovelo je do razvoja metalurgije, dok je vjerovanje u čarobne brojeve vodilo osnovanju matematike kao znanosti.

Ali vjerovanje u svijet ispunjen amajlijama vodilo je uništavanju osobne ambicije i inicijative. Plodovi posebnog rada ili dodatnih nastojanja su smatrani rezultatima čaranja. Ako je čovjek imao više žita u svom polju od njegovog susjeda, moglo se dogoditi da bude izveden pred šefa i optužen da je privukao ovo dodatno žito iz polja njegovog lijenog susjeda. Doista, u barbarstvu je opasno puno znati; tu je uvijek vrijebala opasnost da čovjek nastrada kao poklonik crne magije.

Znanost postupno uklanja kockarski element iz života. Ali kad bi došlo do prekida modernih metoda obrazovanja, gotovo u istom času došlo bi do vraćanja primitivnim vjerovanjima u magiju. Ova praznovjerja još uvijek vrijebaju u svijesti mnogih takozvanih civiliziranih ljudi. Jezik sadrži mnogo fosila koji svjedoče da je rasa već dugo preplavljena čarobnim praznovjerjem, što se može vidjeti u riječima i izrazima: opčinjen, rođen pod nesrećnom zvijezdom, opsjednutost, inspiracija, oduševiti, genijalnost, opčinjen, kao pogođen gromom i fasciniran. Inteligentna ljudska bića još uvijek vjeruje u dobru sreću, uroke i astrologiju.

Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today, Urantia is in the twilight zone of this intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic.

Presented by a Brilliant Evening Star of Nebadon.

Drevna magija je bila čahura suvremene znanosti, neophodna u svoje vrijeme, ali trenutno beskorisna. I tako su phantazmi ignorantnog praznovjerja stimulirali umove primitivnih ljudi dok se nisu mogli roditi pojmovi znanosti. Danas, Urantija je u zoni sumraka ove intelektualne evolucije. Jedna polovica svijeta se željno hvata za svjetlo istine i činjenice znanstvenog otkrića, dok druga polovica čami u stisku starih praznovjerja i tek nevjesto zamaskirane magije.

Predstavila Sjajna Večernja Zvijezda Nebadona.